

# THE KOREA MISSION FIELD



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## More Missionaries Number

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(Seven Replies)

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(Seven Replies)

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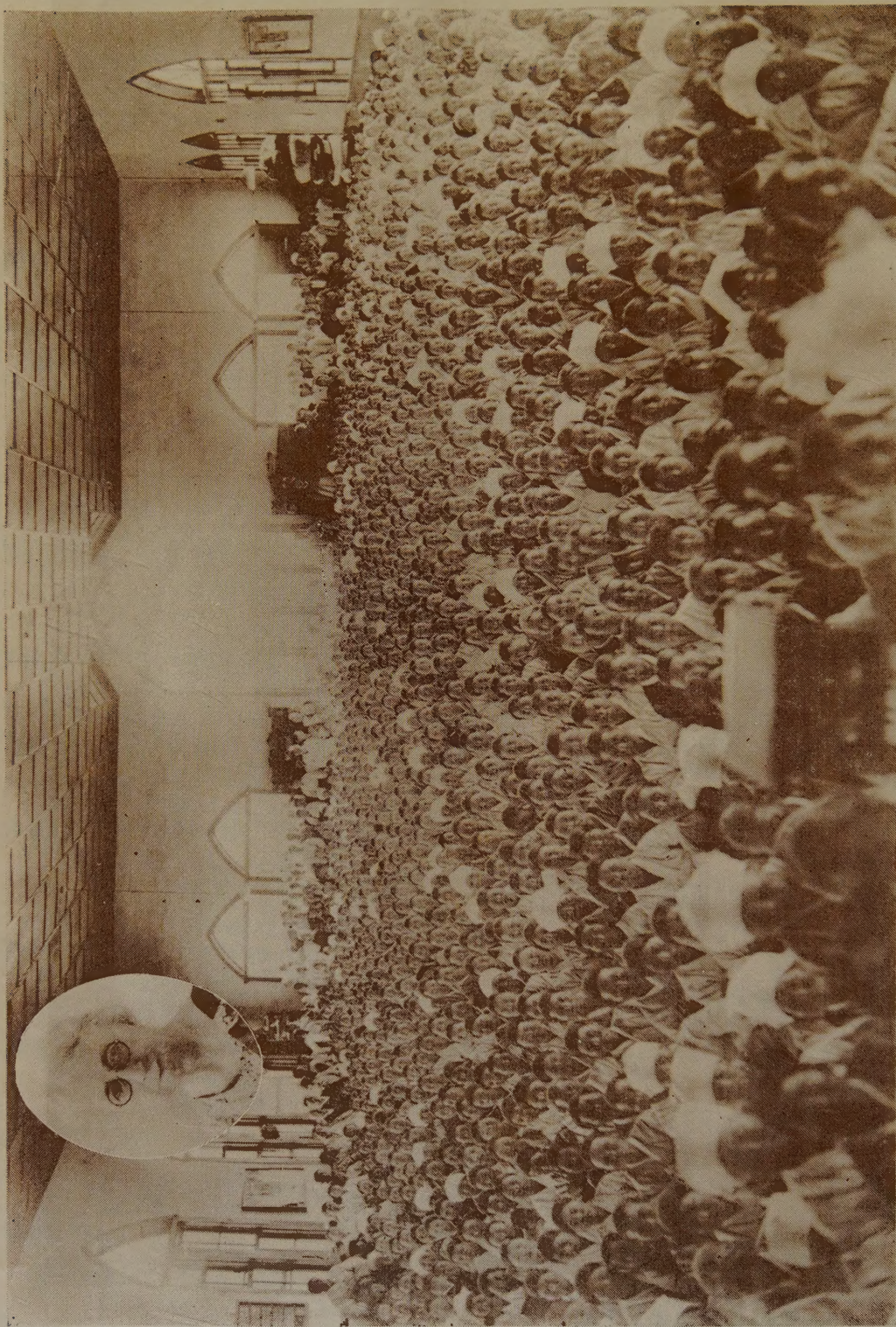


Mrs. O. R. Avison

(See P. 239)



Dr. Livingstone is answering in answer to his people's prayers.



The "Big" Bible Class for Women  
Chaiyung, Chosen, 1935  
Insert: Mrs. Anna S. Harvey  
(See P. 238)



# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXII.

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No. 11

## More Missionaries for Korea

**I**N THIS NUMBER we are attempting to answer questions that have been raised in regard to the need for more missionaries in Korea. Also we have asked parents as to their attitude in regard to their own children coming to Korea as missionaries.

As to whether new missionaries are being asked for or not we have sent out a questionnaire to the Mission Correspondents of the six Protestant Evangelical Missions in the Federal Council. According to the Prayer Calendar statistics of 1936, these six missions had a total membership of 137 men, 160 single women workers, and 132 wives. These six missions are making official requests to their Boards for 70 new missionaries—men and single women workers—which is a 23% increase over the total for these two classes. If the number of wives is added to the requests, the total will be at least 100 new missionaries in addition to the present total of 429 for these six missions.

Of the requests for 70 new missionaries (men and single women workers), 42 are for evangelistic work; 14, educational; 16, medical; and 8 others. Of the 70, the appointment of 61 within the next three years is regarded as "urgent". The number lost by death, resignation, retirement, etc. the last three years is 54 which number also includes wives.

As to the right proportion of "second gener-

ations missionaries", opinions differ but at least the parents are glad to have their children return to Korea as missionaries—if they have a "call". It is expected that missionaries will be needed in Korea for another generation. To this statement our Korean contributors agree. The total number of missionaries will decrease somewhat but as to the need of more missionaries, the answer is "yes". In saying so, our contributors make it plain that the success of the Christian movement in Korea should not be discounted. It has been overestimated. No Church should be left without missionary aid when only two percent of the population are professing Christians. Even if the Christian constituency were ten percent, some help should be given.

In comparison with other mission lands, the need for new missionaries in Korea is less. Still the question remains, "At what point shall we weaken the line to re-enforce elsewhere?" Koreans have been the most responsive in the Far East to the Gospel appeal and among the most responsive in the world. If they are to be merged with the larger populations of Japan proper, Manchukuo and China, let them take the Christian message with them. If not, they are located in the midst of these teeming millions with whom they have always had affinity in language, civilization, commerce and customs.



# Does Korea Need More Missionaries?

Question : Do We Need More Missionaries in Korea ? If so, what kind ? If not, why not ?

## 1. "Yes," for Several Reasons

**FEW** MISSIONARIES are needed and will be needed for the following reasons :

1. To keep the home churches in touch with the work here and stimulate foreign missionary interest. Unless new life is sent out here from the churches in America, interest and zeal in things in Korea will flag and the home church itself will lose the result and spiritual joy and blessing received from its missionary giving and praying.

2. The task here is far from completed.

(i) The task of evangelization. With a Christian constituency of approximately half a million amid a rapidly increasing population of 20,000,000, the great task of evangelization has only been begun. In this, the foreign missionary must have a leading part. While perhaps it is true that in the great majority of cases a foreigner is not as effective as a Korean evangelist working among his own people, nevertheless the foreign missionaries still have a responsibility of "setting the pace" for the young church and by both precept and example, of ever holding before it the primary responsibility and need of the proclamation of the Gospel in unreached districts and villages.

(ii) The task of founding and caring for the new and weak churches, and later organizing them, will rest upon the foreign missionary for years to come, especially in the central and southern parts of the country. The work of the itinerator is far from being done and active itinerators will be needed in every one of our mission stations to carry on this vitally important work.

(iii) Bible teaching in Bible conferences, Bible Institutes and retreats for church workers, offer a field for the properly equipped

man or woman, who knows also how to teach in an interesting and helpful way. Only recently it has been stated on several occasions by influential Koreans pastors that one of the greatest contributions that foreign missionaries can make is along this line. With the increasing burdens and pressure of work upon the Korean pastors and church leaders and the many difficult new problems arising in their church life they are conscious of the need along this line and are looking to the missionaries to supply it.

(iv) To suggest and, where desired, to take the lead in new forms of work which will need to be opened up with the development of the church and the changes in the social and economic life of the people. Along these lines I would mention stewardship, Sunday school organization, work among students and other young people, work in factories, specialized forms of evangelistic work and to some extent literary work.

The conditions of the Church and of the work in Korea today call for new missionaries of the highest type. Men and women who are ready and anxious to come out and give of their best, who are expecting not to assume positions of leadership and responsibility on their arrival here, but are ready to wait and prove their worth and win the confidence of the Korean church leaders, knowing that all honest endeavour and patient effort will be more than appreciated and that as soon as they are ready for it, more opportunities for glorious service will be given to them than they can possibly take care of, will have a real and permanent share in the building up of the Church in this land.

T. S. SOLTAU



## 2. *For Evangelistic Work, Especially*

I have heard the Korean General Superintendent of the Korean Methodist Church say on more than one occasion that if there had to be a choice in America between sending more money or more missionaries to Korea, that he would vote for more missionaries. The Woman's Foreign Missionary Society of the Methodist Episcopal Church is asking and praying for more missionaries. The General Board of the same Church, sorely handicapped for funds to support the present small staff of their work in Korea is not being urged officially to send more workers to the field. Yet the question remains, 'Do we need more missionaries in Korea?' When I answer that we do, I have in mind the evangelistic field in which I myself am engaged. We are so handicapped at the present time that the three male members of the evangelistic staff of the Methodist Episcopal Board of Foreign Missions in Korea find themselves unable to scratch even the surface of the established work in Korea. It goes almost without the saying that they have no time whatsoever to reach untouched villages in an area whose total population is close to two millions of people. I believe that five young men who would come out, filled with the Spirit, willing not only to buckle down to the language but willing also to be brothers rather than fathers to the Koreans, would find a ready welcome and years of fruitful service among this people. I should like to register a plea at the same for at least twice as many missionaries of the same type as those mentioned above, to go to the spiritually shepherdless sheep among the tens of thousands of Koreans who have migrated northward to Manchukuo in recent years.

In addition to the work of itinerating to outlying villages and preaching, there lies before the evangelistic worker, the larger task of training the lay leadership of the church, not only in winter classes lasting a week or two, but also the enlarging of the present

two or three months a year, possibly for a longer period.

There is also a need in Korea, I believe, for more well-trained, spiritually-minded missionaries for the training of our Korean ministers. More and more the work in the villages will be done by Korean ministers and Korean workers. We are not now sufficiently staffed to train adequately the workers needed for this most important task. It may be that some of this work of training workers can be done best by especially well qualified men who will come out to Theological Seminaries and Bible schools for relatively short terms and do their work through an interpreter. Nevertheless, the best of this work and the most of it will, it seems to me, need to be done by those who have burned the bridges behind them and come out for a lifetime of service.

I can see places for more missionary doctors but the *modus operandi* for securing a license to practice is not so obvious these days. I do not believe there is that same handicap operating against foreign missionary nurses and I see a need for a limited additional number of them not only for hospital and nurses' training service but also for such special community service as baby welfare and health work.

I think that in the future there will be less and less call for educational administrators though perhaps a limited number of people from the homelands might still be used to teach conversational English and Bible in the secondary schools and conversational English, literature and Bible in the colleges. A few special workers, experts in agricultural and industrial work might well find a place on our missionary staff.

But the great need as I see it today is for evangelists and trainers of workers for the church, both for Koreans in Korea and for those in Manchukuo.

WILLIAM E. SHAW



### 3, *Koreans Want More Missionaries*

(A Korean View-point)

Do we need more missionaries in Korea? Why not? I wonder why this problem comes up. It may be due to the fact that there is fear, perplexity and disappointment, rather than to the notion that the Korean Church has about finished its task and really needs no more missionaries. They may think that the Korean Church is now well developed with plenty of native workers, and with no more work to do. Is that true? Quite absurd! The Church still has much work to do. What percentage of the population has been Christianized? Not more than two percent. All missionaries in Korea are asking for more missionaries. We ask because we need them. We should not think that the Korean Church is sufficiently well established and firmly grounded so that it is safe to withdraw missionaries from the field. It is not a question whether the people for whom the mission is opened are civilized or uncivilized, but the mission principle should be applied in all mission fields. In every mission field, whether the people are civilized or not, their new religion should be kept and guarded until the church can go on without further aid.

I wonder if it is not true, that the missionaries, either on their furloughs or among themselves do not exaggerate a little too much in speaking of the work being done in this country. I do not ignore the fact that the Korean Church, by the grace of God, has been greatly blessed, yet I do not think for a moment, that the Korean Church has grown sufficiently so that it no more needs missionaries. Any fair minded Korean who really loves the Church of Christ and wants to see more people saved, will think the same.

Any missionary who is willing to work with Koreans, not as a prince or bishop, will be welcomed at time any anywhere. I greatly sympathize with senior missionaries either in this country or in any other mission fields, who are disappointed and grieved be-

cause they are less honoured by the native Christians, especially by the younger generation. In the early days, they were welcomed by new converts as angels, and were honoured as fathers. I do not say that they are not honoured now; nevertheless we should not forget that the times have changed, and that circumstances are not the same. In this country especially, the language, customs and habits of the people are constantly undergoing change. All these things incline the missionaries to be discouraged and perplexed to no small degree. Some of the older missionaries who came into the country thirty or more years ago, may themselves also realize how much change has taken place, in every sphere of life, within the half century, yet, they unconsciously do not show it in their attitudes and work. It is quite natural for a father to treat his son as a boy although he is a well grown man. I do not say that the Korean Church is a well grown church, but the mind of the people in general is greatly awakened in comparison with that of thirty or forty years ago. We church people, as well as others, still love, honour, and welcome the missionaries. The Korean Church really needs as many more missionaries as the mother Church can afford to send.

What kind of missionary? We need all kinds of missionaries. I prefer personal workers and itinerating missionaries more than all others. I know one of the senior missionaries in the north, and one medical man in the same place, who are playing their parts as missionaries very well. The old gentleman was going out every market day to preach the gospel to the people. The medical man has done the same thing. This doctor is so eager to spread the gospel in addition to his clinic work that he has established ten or more good sized churches. Every missionary in this land is doing a very fine work, and every medical man and woman in this mission field has great zeal



## SPECIAL WORKERS NEEDED

for the work of his Lord. We need missionaries who love men's souls more than anything else.

In conclusion, may I express my wish to the mother Church in sending new missionaries to this country, that the Board will continue to send those who are broadminded but not

liberal in religion, who have common sense and are not one sided. The Korean Church is a very young church and her religion is not so complicated in doctrine, as in America and Europe. We want men of loving hearts and not of fighting spirit.

H. NAMKUNG

### *4. Special Workers Needed*

In answering your questionnaire. "Do We Need More Missionaries in Korea? If so what kind? If not, why not?" I would say without hesitation, "yes."

#### **What Kind of Missionaries?**

1. For the evangelistic work. The Korean pastors may be able to carry out the ordinary church work well, but the Korean church still needs foreign workers in the following lines: Y. M. C. A., student Y. W. C. A., Christian Endeavour Society and other social work. We need leaders in these lines of work, leaders I mean, who have had special training so as to have organizing ability, leading power, willing mind and sacrificing spirit.

Since Bible teaching in the schools is becoming more difficult, the religious education of the children and young people must be carried out more energetically in the churches through Sunday Schools, Summer Schools, Young People's Societies and other Bible Class-work. For these kinds of work, only a few Koreans have had such training; I hope that the Foreign Mission Boards may realize the importance of the work and the urgent needs of the case and send out more missionaries to Korea to save the situation.

2. For the ordinary educational work, I doubt very much whether new missionaries can help much except in some special cases.

3. As for the medical education, didactic lectures may have to be given by the Koreans and Japanese but we need foreign doctors who have had special training in every branch of medicine so that they may demonstrate the

real art of medicine clinically to the medical students.

At the present time, some of the Mission hospitals do very little charity work and most of their time is consumed in taking care of the pay cases. I fully realize the difficulty of obtaining adequate funds from the Home Board but whatever funds the Mission hospitals can have should be spent for the poor people. In order to serve the poor people the Mission hospitals should be located in the suburbs where the rural population can easily be reached. The big cities are too crowded with doctors, and hospitals, but the rural people are entirely neglected. I have heard of some Mission hospitals, proud of their large number of patients treated, while enjoying their surplus income. I admire their keen sense of business but I doubt whether such Mission hospitals can accomplish the best work according to mission principles, and render Christian service to the needy people. We need any number of doctors and hospitals so that Christian love can be manifested among the poor people.

In closing I thank God that He so loved our people that He sent so many missionaries to this land to make known the Gospel by word and work, which only can save our people from their sins, sickness and ignorance; we pray that God may continue His work in this land by sending out to us more missionaries who are prepared and consecrated and devoted to the service of Jesus Christ.

Y. S. LEE, M. D.



## 5. "Yes" for One More Generation

I feel that it is extremely difficult for us who have been here many years, and who love these people and this work more than anything else in the world, to give an unbiased view of the situation. On the other hand, who knows them better or could give a more loving and sympathetic view? With these things in mind I venture to express my thoughts on the subject.

I do not think it is yet time for missionaries to leave the field. There are many of the strongest leaders in this land, who feel that this time of transition from the old order of things to the new is such a difficult time that they are really glad to have missionaries of the type whose love and sympathy they feel to be genuine, stand beside them and try to help them meet the problems. I say 'stand beside them' advisedly. I do not think that in general we are needed for open leadership. There may be cases where that would still be desirable. However as there are now so many among the Koreans who have prepared themselves for leadership, and who naturally, and rightly I think, expect to be the leaders of their people, I personally rejoice to see them take over these problems. Some of them do not realize how great the problems are until they get into them, but neither did we! Some, to my way of thinking, are making mistakes, but so have I make mistakes. I would far rather see these young people go into the work and make some mistakes than be content to sit on the side lines and let people from another land carry their responsibilities.

It is my belief that if we are friends we can increasingly do a good work for years to come. While on furlough I had many unexpected and difficult problems to meet. I did not want any one else to assume *my task*, but

it was a comfort to me and a great help in keeping up my courage and my morale, to feel that my pastor and his wife were of an understanding heart and that when the problems grew too heavy for me they were ready to help in any way they could. It was *only* sympathetic understanding and encouragement that I needed. I think that often that is what the more responsible leaders in Korea wish to find in us missionaries these days. As to work, if we are *friends* we will find plenty to do. There are still many hang overs from the old life for our brothers and sisters to contend with, and I believe that many of them still feel the need of loving brotherly support and help.

It seems to me that new missionaries will be needed for one generation more, but I think that above all else they will need to be specialists in the expression of, and living of the love of Christ. Missionaries are no longer on a pedestal, and to my mind it is a good thing they are not. On the other hand we meet some of the younger generation who have not only cast off the restraints of old Korea, but most of the courtesies as well, and who think it a sign of progress to snub and openly criticize the missionary. We need enough of the love of Christ not only to forgive and love those who carelessly and thoughtlessly belittle our calling, and the service we are sincerely trying to render, but also to search our own hearts and find out in what ways we may be made perfect. Sometimes we need to see our own faults, and sometimes we need to step aside and 'play second fiddle'. It is not always easy to do these things gracefully; however, the Spirit of our Lord *can* enable us to do so.

MARGARET HESS



## 6. *Six Observations on the Present Situation*

I do not know any reason whatsoever why we do not need more missionaries. It is true that the Korean churches are full grown churches, self-supporting, self-governing and self-propagating. Korean churches seem to stand on a par with those of missionary sending countries. However, I present herewith my observations on the present situation which calls for more missionaries.

I. The present stage of development of the church requires more missionaries: (1) The Korean church has a very short background of about fifty years which does not provide adequate Christian experience from which to look forward. (2) Intense desire for self expression on the part of the people of short Christian background often leads them to confusion and misapprehensions. (3) While the cultural level of our Christian community is higher than that of the non-Christian community of the same stratum of society, the intellectual and economic standards of our Christians are still lower than the people of advanced countries.

II. Unfinished task of evangelization of the people calls for more missionaries: (1) The population of the country has made a great increase during the last two decades until it has reached over 22,000,000. Four hundred thousand Protestants among the twenty two millions is but a small minority. (2) Regeneration of our rural population which forms so large a part and will provide the backbone of our church is a gigantic task which requires every phase of the mission work and solicits outside help in men, resources and program. (3) There are sections of the country where the Gospel has been scarcely preached, especially mountainous districts and distant islands. (4) Spiritual and social problems created by industrialization of the country demand positive efforts along these lines of work. Furthermore, there are thousands of factory hands in our cities and an increasing number of lumber jacks in the

virgin forests. There has been made practically no effort for this needy work. Initiation of such work requires experienced laborers from the country where these problems have already been met. (5) Revival of "paganism" in a new dress of national culture creates a new front to the Christian enterprise. Much as we desire to see the preservation of the Korean culture and indigenization of our church, we can not afford to allow the wolf of the "old man" in the Christian sheep skin to bring in all the rubbish of the "old man". Constructive critics and discerning prophets with fresh points of view will have much to contribute.

III. Specialists in every branch of science in educational and medical work will always be in demand. Our rural districts call for experts in agriculture and social work. Our pulpits are wide open to the messages of great preachers and Christian workers. The field of Christian literature is by no means closed to missionaries who have special gifts along that line.

IV. Communion of Saints. Spiritual fellowship, mutual encouragement and exhortation, sharing of knowledge and experience are peculiar features of the Christian religion. These blessings come through close contacts amongst Christian communions of the world. The Nestorian missions to China disappeared, when the missionary contacts came to an end. This is the hand writing on the wall!

V. The Christian religion by nature is a missionary religion. When missionary activities cease, the religion itself will cease to function. Missionary activity is necessary not only for the receiving communions but also for the the sending churches. We hope the Korean Christians will make some permanent contribution to the enrichment of our Christian experience.

VI. The Roman Catholic Missions have been re-enforcing the entire movement in Korea, while Protestant missions face retrenchment and divisions. It is high time for our Protestant churches and evangelical missions to work for UNION and RE-ENFORCEMENT.

L. GEORGE PAIK



## 7. *Needed for Evangelism, Counsel, etc.*

The missionary is still needed in the unfinished task of evangelism. It should not be forgotten that the Korean church is still surrounded by an overwhelming non-Christian population which is more critical of the church than formerly and more impervious to the Christian appeal. A more substantial numerical strength than the present 2 in every 100 is required to guarantee the permanency of the church and its efficacy as an evangelizing force. Evangelistic zeal is still a marked feature of Korean Christianity but it faces a more difficult task today and is often crowded out by the necessary and onerous duty of caring for the Christian community. The co-operation of thoroughly trained, zealous and energetic missionary evangelists is still needed to point the urgency of the evangelistic message.

I believe, further, that the Korean church itself still needs the wise counsel, the steady influence and the broadening appeal of the foreign missionary. The Korean church holds an enviable reputation because of its rapid growth, its thorough organization, its spiritual fervour, its devotion to Bible study and its evangelistic zeal. But we must not forget that it is still in its infancy, lacking certain qualities that are necessary for a healthy and balanced growth. It has little or no interest in or sense of fellowship within the church universal, though it needs badly some things that contact with world Christianity would supply. It has not begun to face up to the intellectual difficulties which confront the Christian faith, nor come to grips with the problems which our modern social and economic life raise for the Christian. In these vital matters the wise missionary can help greatly.

I believe also that the missionary is still needed to encourage and lead the church in certain lines of activity which demonstrate the outworkings of the Christian spirit. It is too much to expect that this young church can assume entire responsibility for either the

financing or administration of our missionary institutions. Such necessary work as temperance reform, rural life work, student evangelism and social services of various kinds, are still almost wholly dependent upon missionary effort. Korea is at the beginning of an industrial development which will soon plunge her into the despair of city and labour problems. She is situated in one of the world's danger zones, with issues of war and peace confronting her. She can not escape the attacks of a secular civilization, nor the counter attacks of an exaggerated nationalism. In the task of applying and of bringing the Christian faith to bear upon every walk of life and sphere of activity, the Korean church should not be denied the co-operation of missionary representatives of the older churches.

For these reasons I believe that the missionary staff should be kept up to present strength for some time to come. We are already suffering from a shortage of younger men and women. Of the 349 missionaries whose names appear in the prayer calender, only 70 have come to the field during the last ten years. Compared with this, despite the heavy losses by death and retirement, there are still 53 missionaries whose services run from 30 to 40 years. Between these two groups, again despite losses, we have 118 between 20 and 30 years of service, and 108 between 10 and 20 years. In other words, the Korean church is receiving a preponderance of leadership from older missionaries whose outlook is more fixed and less in touch with the vital life of present day Christendom. Unless we continue to recruit from the ranks of younger men and women, the best thought and practice of the older communions will not be brought to the consideration of the Korean Church. I am thoroughly persuaded that we need more missionaries.

WILLIAM SCOTT



## Second Generation Missionaries

Question : Are you encouraging your children to return to Korea as missionaries? If so, why? If not, why not?

### 1. A Foreign School Principal says "No."

**T**HE QUESTION which our Editor has propounded is a timely one and one in which all, whether parents of children or not, are interested, for all are influencing the young people of the Mission in some way or other and this, I take it, is the deeper meaning of the question proposed. Are we directly encouraging, (or in other words influencing), our children and other children of the Mission to return to Korea as missionaries? Should we do so? If not, why not? Frankly, *I have not actively done so*. I have felt that when these decisions are made, they should be made after the children have left the field and have had wider experiences and have learned more fully what the non-missionary world holds in store for them. This applies almost equally in the relations which I have had to my own children and to the children in the Pyengyang Foreign School in which I have had the privilege of serving as principal. Decisions on the part of our young people to enter distinctly religious work give me as much pleasure as they do to anyone and yet I have studiously refrained from presenting the call to missionary work in Korea as a life work to any of our young people. That this policy has not resulted in any diminution in the missionary interest of the children with whom I have worked nor in their consecration to the Lord Jesus Christ may easily be verified. I mention this matter because I do not believe that it is necessary for us as parents and friends to try definitely to influence our children on the question, (for the indirect influences are many), nor do I think it wise.

There are four special reasons which have led me to think in this way. These are not all of equal worth nor does the order in which they are presented indicate their importance.

First, since *Korea is home* for these children, they should not be tempted by this fact to choose a life work for which their personal qualifications may not be adequate. The sense of attachment to Korea and to personal friends among the Koreans is very marked among our children. No more clannish group of young people can be found in America today than the "Korea Kids." They flock together more eagerly and naturally than the near of kin usually do. They talk of Korea and look forward to returning to Korea with the greatest enthusiasm. Returning means *going home*. To press upon young folks who have this attitude of mind already, a sense of responsibility to become missionaries in their own "homes" is placing before them a temptation which is hard for them to resist. To distinguish between their desire to go home and their surrender to service for Christ often becomes difficult. These two questions ought not to be so related to each other. The privilege which many of the older missionaries had of struggling with the great question of their "call" before surrendering to service as missionaries is taken away from the younger generation. I do not wish to be misunderstood on this matter. I do not for one moment discount the consecration of second generation missionaries for they are a wonderful asset to the work. But I do believe that when parents and friends press upon the young people of our missions, the necessity of returning to Korea as missionaries, the temptation to consent often is influenced greatly by the joy of going home, and that should not be a reason for making this choice of a life work.

Second, *missionary children deserve a larger liberty than most of them enjoy*. They deserve the right to weigh issues and make their own



decisions. Some parents and a few friends place a heavy burden upon the children by assuming both in private and in public that children of missionaries "of course must become missionaries." How often in the religious services in the Foreign School have I heard some well meaning friend make just such remarks as this. They know or ought to know that they are talking foolishness. Even though all were qualified for such work, where are the places? For ten years I have had an unique opportunity to study this relation of missionary parents to their children in connection with my work in the Foreign School and I am convinced that the missionary children are the most restricted and the most hedged about of any class of children I know. My own love of fair play often is sorely tested in dealing with the children because I am under obligation to carry out the requirements of parents with reference to certain matters when my sympathies are all with the children. Our children deserve to be treated as growing young men and women who are only different from us in minor matters of age, experience and knowledge but who often have as clear powers of discernment and judgment as we have.

Third, *every decision for missionary service should be the result of a definite "call."* That call should be to a definite piece of work if it is worth the name of a "call." I believe that God usually calls men to their place in life by direct means and not by indirect or negative methods. He calls men to China, to Korea, to the pastorate in America or to some other place where men are needed. One of my good friends once wrote a letter to our students and stated that unless they could offer good reason for not doing so, it was incumbent upon them all to return to the field as missionaries. That argument was used with telling effect by the Student Volunteer Movement some twenty, or thirty years ago, but it is fundamentally wrong. While God negatively

made it impossible for Paul to enter central Asia Minor, He *positively* called him to service in Macedonia. And He used that method in nearly every "call" recorded in Scripture. It is my belief, therefore, that every missionary child who enters missionary *service in Korea* should have a definite call *to Korea* as against some other field. He should be very sure in his own mind that this call has come to him. The opportune time to face the great question is after they have left the field.

Fourth, *conditions at the present time do not justify us in stirring up hopes* in the hearts of the young which cannot be realized except in a few cases. The opportunities for missionary service in Korea are rapidly decreasing. We should, therefore, be frank with our young people and should deal with them justly. Already native leadership has largely taken over the educational work and the present trend in nearly all the mission hospitals is in the same direction.

There remain then the evangelistic and other lines of work such as social service for which men are still needed. The need of assistance in these departments of the work will doubtless continue for a longer period of time, but even here the demand for workers will steadily decrease. It is doubtful whether any of the younger men on the field can hope to make even this kind of work a life work.

In conclusion, I am convinced that the training of our children in fundamental spiritual truths is of far greater efficacy in preparing such children as are qualified for missionary service to enter that service than constant "encouragement" at home. Right training bears the best and most permanent fruitage. If we do our duty as parents in establishing right principles of thinking, speaking and living, we need have no fear as to the final results. The Lord will see that our children fit into the places where He needs them.

R. O. REINER



## 2. A Parent says "Yes."

I have that question before me which you sent for the "More Missionaries Number." My son as you know is now in his last year in the seminary. He wants to come out to Korea as a missionary and I have told him to apply for appointment. I would like him to come out as a missionary because I believe that the number of missionaries out here should not drop too low, and I believe he would make a good missionary. Even though the number of Korean pastors is increasing the numbers never seemed so short as they seemed at the meeting of Presbytery this month. The Korean pastors also do not care to look after circuits not paying a part of their salary and the circuits also prefer a missionary. A good missionary can look after these circuits without pastors in a way to build them up and get them ready for a pastor. It would be well to have a missionary in each Presbytery, whereas there are several presbyteries now without any.

The missionary is needed for the Bible institutes. The presbyteries up here all want these institutes but when it comes to the pastors giving up their time in their churches for six weeks at a stretch or even for the half term of three weeks, it is hard on the pastors and hard on the churches. Also there seems to be a lack of men in the Presbytery who are acceptable teachers in an institute. In other words, missionaries are needed for some time yet and are wanted by the Church. Our Mission should have ten additional male evangelists right away and ten single women evangelists.

As for the children of missionaries coming out to the field where they were born, there are things to say on both sides. The knowledge of the Korean language and people, is a great asset. However, in going to another field they are put on their mettle more and are liable to make a greater effort.

HENRY W. LAMPE

## 3. Three Questions in Reply

When we are asked, "Are you encouraging your children to come back to Korea as missionaries?", we reply that to make our attitude on this matter plain, we must answer in turn three questions in place of the one:

The first question is, "Considering your own experience on the mission field, do you consider such a life worth while for a son or daughter?" To this question my wife and I wish to answer with an unqualified, "yes." After twenty six years on the mission field we look back on the past with the deepest appreciation and thanksgiving that the Lord called us to Korea. It has been a life of joy because the work done in his name has stood not only the acid test of time but grows in momentum as the years go by. On Sundays we visit churches full of Christians where perhaps only one or two at the most were Christians when we came; but more often it happens that not one in the con-

gregation knew God twenty six years ago. Some of the school boys we worried over are now pastors doing work that we could never hope to do; the school girls have established model homes. Other men and women not so fortunate in educational opportunities have advanced to positions of leadership in the churches. We have watched Christian principles leaven the life of our people. Then there is the joy that comes from the opportunity of constant study of the Word of God. There is the joy that comes from the appreciation and thankfulness of many of the Christians, and the consequent warm friendships that cross the boundary of race, and nationality and custom. In view of all this we two can say to our children that our experience emphatically declares the missionary life worth while.

But again you ask, granting that you have found the missionary life worth while, has



not the work grown to such an extent and have not other changes occurred that would make missionary life in Korea far less promising for the next generation? We rather expected this question for we have heard some in our own Mission express themselves that the opportunities and need for missionary service in Korea are nearly gone. From certain points of view the present reduction of mission funds and personnel has been very good for the work. The Korean church has has taken over work that it would otherwise not have done, and because of this it has become a stronger church, doing the work on the whole as well if not better than we missionaries could have done it. While this reduction has therefore been Providential, this does not mean that it should be continued indefinitely nor that there is no longer a place for new missionaries. Within just a few miles of our office in Tamyang, there are hundreds of villages with no Christians, where my son or another new missionary could spend a life time for his Master with the assurance that his life's work will be well worth while. While the time is past when a missionary stands out as the official leader of the church, still there are countless ways in which much needed help can be given in a less official way, and be none the less needed or less valuable because it is more inconspicuous. For instance, Bible teaching is badly needed; other opportunities of service will arise in addition to the fundamental task of the mis-

sionary to convey the Gospel message to the unreached sections.

Now we must consider the last question. How would you encourage a son or daughter to take up missionary life? Here we must again speak from personal experience. It has been a great comfort throughout the years to recall that it was God himself who called us to the work and not the persuasion of men. We believe that the call to missionary service should come from the Lord himself and not from the sense of obeying parents' wishes.

On account of this one fact, much as we would be delighted to have one or more of our children out on the mission field, still we have not directly influenced them. As we do not want them to come out because of the parents' wishes, we have rarely suggested that they come to Korea. Rather we have put before each one of them the necessity of making the most of life by giving themselves to the Lord's service somewhere, leaving the field to the Lord's calling. At home they have never heard anything but the facts that we have explained above, that the missionary life is worth while and that there is much need for new workers.

In view of all the above it has been a great joy to us to get the news this year that one of our boys who has just finished the seminary course has applied to the Board to come out, and if all works out well, we trust that we shall see him here next year.

J. V. N. TALMAGE

#### 4. *Would Avoid Influencing Them*

No missionary would normally encourage his child to return to the mission field except upon the same assurance of call and duty that moved the parent as an individual. Therefore we would avoid influencing them. My personal conviction is that because of superior preparation and qualifications, because of the splendid prospect for women's work for women in Christian, social and educational fields; because the task of missions

in Japan, Korea and China is just begun; because of the wholehearted welcome given mission workers everywhere; and because of the persistent and unavoidable imperative of the Lord's last command, as much a command to my children as to me,—I without one single regret would vote for one or all of my children to return for missionary work—my preference being for Korea, as most suitable and appropriate and probable of success.

H. E. BLAIR



## 5. "Yes" and "No"

My answer to the question: "Are you encouraging your children to return to Korea as missionaries?" is as follows:

I am, and I am not. I must answer the question thus indefinitely because only such an answer fits in with the facts in the case.

First, in a way I am encouraging them to return because I am, from time to time, both in my talks with them and in my letters to them, setting forth the need of Korea for more missionaries. I do this because I am more and more becoming convinced that Korea greatly needs more missionaries. It is true that some years ago I thought it quite likely that the young national churches of the country might be able to take over all of our work, carry it on successfully, and bring the people of Korea to Christ without much further assistance from missionaries. During the past few years, however, I have been led to see my mistake. The progress of the churches, great as it is, has not been sufficient as yet to warrant the assumption that they can carry on successfully without missionary aid. The Christian constituency in Korea is only about 500,000 out of a total population of more than 22,000,000. The young churches need and desire the continued co-operation of mission-

aries in the task of witnessing to these multitudes concerning Jesus Christ.

But, second, I am not directly encouraging my children to return to Korea as missionaries because I am not definitely asking them to do so. I refrain from doing this because I believe that the question of their life service should be decided by each one personally without undue influence even from a father or mother. I believe very strongly that God has a plan for every life, and that the highest happiness and the largest success can only be attained in line with that plan. I covet for each of my boys the joy of working in just the place that God has for him. I am not sure whether He wants them to work in Korea or somewhere else. I believe that one should come to the mission field only in response to a definite call from God. During my experience of nearly thirty years in Korea I have seen too many missionaries come out from the homeland only to find in a very short time that it was all a mistake. I believe that we need a good many more young missionaries, but I think we need only those whom God shall see fit to call.

And so I am just leaving it all in the hands of God, praying about it, and waiting to see what will happen.

M. B. STOKES

## 6. *Shall I Train my Child to be a Missionary?*

There are certain denominations that train their ministry. A son or daughter is set aside for the Church much as he or she is set aside for a business or an artistic career. Being a Presbyterian I cannot agree with such an idea and yet it has much that is good in it.

However, I am quite settled in my own mind that I want to give my children this sort of training even though they may not all of them or even the majority of them, ever get to a mission field. As one who is interested in the great problems of men, I am sure there is no training that will quite as effectively

curb the natural selfishness of the human heart as to have held before one a career that in the last analysis is an adventure for others. I also believe that the world as a whole has reversed the main obligations of men from service to selfishness. Human personality flowers and fruits beautifully in an atmosphere of thoughtfulness for others while it grows hard and brittle when it is turned in on self. There is no field of endeavour that demands so much thought of others as the foreign mission field, not only of other nationals but in the more difficult areas of co-operation with



other missionaries. Then, lastly as a Christian, I believe profoundly that Christ meant exactly what he said, when he set before an infant Church the magnificent scheme of a world wide evangelization; and, just as in an army that is going overseas, unless one is physically unfit or held at home for specialized work, the first duty of the soldier is to campaign in other lands, so the paramount claim of the unreached must ever be held before the child as he grows and his decision should not be, shall I or shall I not go to the field, but, have I a defensible reason for not going?

Shall I urge my child to come back to my field? For some unknown reason there seems to be a controversy in missionary circles on the advisability of having 'second generation missionaries.' To the writer this seems a strange question to debate. The particular field of service to which one of our children goes is not important; every case is a special one and the calls of all fields, while insistent, are not always equally urgent. Still I am sure that a child brought up in a foreign land, acquainted with the customs and the thinking of the people, familiar with the problems and the program of work in that particular land, has an immense advantage over one who comes to the mission field almost totally ignorant of conditions, both in the work and among the people.

We who are older cannot seem to grasp the simple fact that our children look upon the land in which they were born as the homeland. There is no reason why they should not have developed in them a great love and respect for the people among whom they have lived. These who have been their amahs, their play mates and their friends should appeal to them even more than those of their own color but whom they see only at long intervals.

It is true that our children know us and our failures but that is no reason why they should perpetuate them. If we are frank with them and with ourselves, we will fire them with the determination to come back to familiar sur-

roundings and with the tested tools of a known language, to do better and more lasting work than we have done.

We who are older know that our greatest difficulty lies in the rapid changes in all non-Christian lands. The language has changed, the whole mental and spiritual life of the young people has undergone profound alterations, which have left us confused and we do not know the exact method of making "contact" with this new generation. Our children will not have an easy time of it but they have also been affected in part by these changes in the land of their birth and they have the immense advantage of being young and possessing a sympathetic understanding of the problems and the mental processes of both the young and the old of that country whose mental and spiritual currents have flown through their minds since early childhood.

It is very true that there are many high and noble callings open for our children. I am quite sure that none of us feel that we should attempt to turn one of our children toward the mission field just because of his environment. We have no proof that God will call a larger percent of our young people into the ministry than He will from any other walks of life, but it is true that the claims of foreign mission work should be before our children at all times. They need the vision, and the sense of service that such a training brings. They may never preach, or teach or serve as a doctor on any field but most of them on the contrary will enter some of the many livelihoods of the home land. Yet I am sure if they have imbibed the true missionary spirit they will be kinder to the poor and unfortunate, more courteous to their equals and more ready to weigh every question against the spirit and the will of Christ for the very simple reason that they have been trained to follow in the steps of the world's great Missionary, our Lord Jesus Christ.

L. T. NEWLAND



## 7. *More Efficient than Their Parents*

I would be very happy if any or all of our children should feel called of God to work for Him and for His children here in Korea. As yet I do not know whether any of our four children will so decide or whether the way will be open should they so decide. We have tried to create an atmosphere in our home that would make it easy and natural for them to say "yes" whenever God calls for work in Korea or in any other field.

If one or more of them should decide to give their lives in foreign service, I should naturally prefer that they should work in Korea in preference to any other foreign land. Having been born here and having lived here till they are ready to enter college, they

should have the great advantage of knowing the people among whom they are to work and they would have at least some small start at the language. Moreover I know of no people among whom they would have a better opportunity to make a real contribution which will count for God and for the future.

Some feel that it is easier for young people to make a start where they will not be overshadowed by their parents' wonderful reputation but we have seen very few careers that were so outstanding as to embarrass a son or daughter who tried to follow in the work. At least, our children should not find it difficult to surpass any record their parents have made.

B. W. BILLINGS

### In Memory of Mrs. O. R. Avison

Sad news has come across the seas  
That mother, wife, loved friend of all,  
To join the throng of saints in heaven,  
Had suddenly received the call.

She'd give'n her life to serve her God,  
And labored more than two-score years,  
To comfort, teach, inspire, uplift,  
And wipe away poor people's tears.

Her home kept open wide its doors  
For worker, friend, yea, stranger-guest,  
Who under its reposeful roof  
Found kindly welcome, cheer, and rest.

How sad the one who lost his mate—  
Life's partner, comrade true indeed,  
Whom, at their recent jubilee,  
He, as his golden bride, did lead!

How grieved her children, who so long  
In Mother's tender love did bask,  
Whom Mother's prayer and child-like faith  
Inspired for many a trying task:

And we who knew her Christian life,  
Her Gentle soul and loving heart,  
Thank God for sacred fellowship,  
For strength and zeal it did impart.

A. A. PIETERS

### Additional Notes

#### Death

Sometime ago, the death of C. C. Vinton, M. D. on June 26, 1936 in the Bellevue Hospital, New York City, was announced. Dr. Vinton was a missionary in Korea, 1891-1907. In addition to his medical work, he was "Custodian" of the Religious Tract Society (now the C. L. S.) and the first editor of the Korea Mission Field and also its Business Manager. His wife and three children are buried in the Foreign Cemetery of Seoul. One son is a civil engineer and the other a lawyer, in Seattle, Wash. while his daughter is a physician in Portland, Ore. Dr. Vinton was 80 years of age at the time of his death.

#### Visitor

Mr. George E. Tibbitts, founder and director of the Gospel Volunteers of the World to encourage daily devotional Bible reading, and Mrs. Tibbitts were in Seoul October 17-18th. For daily reading pamphlets and other information, address Rev. J. G. Holdcroft, D. D., 136-8 Renschicho, Seoul.

#### Death

The many friends of Mrs. Yang, the wife of Dr. J. C. Yang of 491 S. Baretani St., Honolulu will be sorry to learn that she passed away soon after returning to Honolulu from a visit to Korea. Her death took place on September 11th.



# The "Big" Bible Class for Women

ANNA S. HARVEY

**T**HE MOST POPULAR event of the years work was the Whang Hai Do provincial class for women. If strangers had been traveling in that vicinity on March twenty fourth, they surely would have inquired what was going on in Chairyung that day. From all directions they came in every sort of vehicle. The majority, however, walked carrying food and bedding on their heads. All were hastening to Chairyung. Was there a circus in town or was it the day for the wrestling matches? Oh, no! It was the enrollment day for the eight days Bible Class which occurs annually. The first record I have of this class is dated 1915. Guests upon their arrival were fed with hot soup and rice, had their feet bathed and towels were supplied. The first account of numbers recorded was in 1920 when four hundred enrollment tickets were sold at five sen each. In comparing those figures with the attendance this year, I find that the attendance has quadrupled. By actual count there were fifteen hundred and ninety nine women and one man this year who studied throughout the session even up to the last hour. Several hundred came for special prayer; Rev. Kim Ik Tu told me that he prayed for four hundred such on one day. Two demon possessed women in the group were greatly benefitted.

The regular curriculum of class work was carried out in seven divisions. A special feature was a series of talks at four thirty to five thirty a. m. by Rev. Kim Ik Tu, on Christian conduct and parental responsibility in regard to children in the home. From five thirty to six thirty the regular morning prayer meeting was held. The Presbyterian held its annual session and took an offering for the Pyung San district and also started a fund to send out two Bible Women into new territory. As a report of the Pyung San work was given

by Rev. Yi Soong Hyun relating to the five districts, their delegates arose and were introduced. The birth of a child during the class was an occasion for a penny offering at which time over thirteen yen was raised and expended for the mother's needs. And yet there was still another offering. While I was presiding at the organ, an offering was taken for the purpose of giving me a reception. Oh, for the wings of a dove that I might fly away and be at rest. As it was there was no possible way of escape. The next morning one of the women came to me and said I didn't give you any thing last night, because I wanted to give you my offering personally. Here is ten sen ( $\frac{1}{2}$  cent) which please spend with best wishes. It was very difficult for me to receive these sacrificial gifts but as I looked into the happy faces of the women that day, I realized more truly than ever before that it is more blessed to give than to receive. The most of that offering is invested in an embroidered map of Whang Hai Do, marking the two hundred churches which in a special way makes a highly valued gift from a loyal and devoted people.

Several of the women said, "How we wish the Lord would come while we are gathered together studying His precious Word and thinking of Him."

One of my helpers during the class is a woman who has had her Bible destroyed thirty five times by her unbelieving husband. Her body bears the marks of his terrible persecutions. But she is rejoicing to-day that through faith we are more than conquerors through Him that loved us. Even this man's heart of stone is being softened and made fit for the Master's use; at this writing he has been attending church services regularly for eight weeks or more.

I have felt for some time past that the members of our Bible Institutes and those of our Provincial class are preparing to do some vast and telling work in this part of the Master's vineyard. Lord grant it may be even so.



# Mrs. O. R. Avison

BY HARRY A. RHODES

**I**T WOULD BE difficult to imagine a more complete and perfect life than that which was lived by Jennie Barnes-Avison. She was an ideal sweetheart, wife, mother, missionary. No one in Korea has been a greater source of inspiration to the scores of younger missionaries who knew her.

She was sweet and gentle and yet courageous. Her coming to Korea was a venture of faith. A week after her arrival in Fusan on July 16, 1893, her fifth child was born (the oldest had died in Canada). She lived to see not only this son but two of her older children in active missionary work in Korea and the other one in lifelong Y. M. C. A. service in America.

In the early nineties, travel by coast steamer to Chemulpo and thence by chair or river boat to the Capital was difficult; living conditions in Seoul for a family of children were exceedingly precarious and trying. Much of the time during those early years, Mrs. Avison was in delicate health. She lived in Korean foreignized houses in or near the hospital and yet she never lost her sympathy for the sick and unfortunate. Within two years after her arrival she saw a scourge of cholera and her husband put in charge by the Government in an effort to combat the terrible disease that took its toll of thousands each day.

According to the Scriptural injunction, "given to hospitality", Mrs. Avison was a 100%. Faultless in dress, charming and winsome, she probably received more guests than in any other missionary home in Korea. To be her guest for an afternoon call at tea or for a week or longer, was a benediction. In her gracious way she received all alike—royalty, peasant, Koreans, Japanese, Occidentals, fellow missionaries, strangers, mission Board secretaries, tourists, old and young—all loved to come into

her home and went away refreshed, and inspired to better living.

Although Mrs. Avison was the mother of ten children, seven of whom she reared, and scarcely ever free from guests and social engagements, she was always a missionary. The hospital staff and patients were conscious of her interest and loving sympathy. She was active in the Korean Church—in the Sunday school, in the women's missionary society, in conference with Bible women. She attended all the meetings of Seoul Station of which she was a member for over forty years.

Her last years were ideally spent. There was that wonderful last summer in their cottage at Sorai Beach where their Golden Wedding was celebrated. Then in December, 1935, a multitude of friends bade her and Dr. Avison god-speed to America where they had Christmas and nine wonderful months with relatives and friends. They visited with their children there and with friends and relatives in Vancouver. Toronto and in her home town of Smiths Falls where Dr. Avison as a young school teacher, had won her as his bride.

And then on Sept. 15, 1936, the end came suddenly as the doctors had said it probably would come. She and Dr. Avison were resting on Cape Cod in the summer home of Mr. and Mrs. John T. Underwood who have long been their friends and co-workers.

She has left a fragrance of holy living that will long bless the world. Her children, grand-children, and daughters-in-law rise up to call her blessed. What agnostic or atheist could say that her life is ended? It has only begun.

We wish we could say something that would be a comfort to Dr. Avison. He will have the comforts of the Gospel and his buoyant spirit will help him to triumph over his sorrow, but he will be lonely. However, it will not be for long. In a few years they can put together the broken threads of life and continue to live still more wonderfully and we dare to say even more usefully.



# Simeon, A Christian Korean Mystic

VICTOR WELLINGTON PETERS

**Synopsis.** Simeon, who had known a drunken father's persecution, who, half starved, had been driven to the very gates of communism, who had tried the pleasures of society, and who had struggled for years with a dying body, had yet another season of trial. Widespread criticism of his methods in revival preaching resulted in alienation from his mother church, and simultaneously he found a warm welcome in a new group of young Christians, characterized by mystical practices. For him it was sunset, and .....

## Chapter Eleven

### " . . . And Evening Star"

**V**ETERAN OF FOUR major conflicts and victor in all was Simeon. In this, the fifth conflict, whether one considers the outcome victory or defeat depends on one's view of the new movement.

Evidences of grace among the poor, apparent communications from the Spirit, and moving discourses on the deep things of God—especially a glorious utterance on love one day when no eye present was dry—these struck Simeon where he was at once strongest and weakest. All bars of reserve were down when it came to divine love reaching down into hearts of men. The work could be only of God, he concluded.

He was wrong, just as the deceiver intended he should be. Sincerity, earnestness, and miraculous power do not always prove a movement to be of God. False movements may simulate evangelistic fervor, produce new lives, revive Christians, and be sponsored by sincere believers—as history bears repeated examples—and yet the movement be a part of the deceiver's program to offset God's true work.

We forget Christ's warning against Satan's amazingly correct imitations (Mt. 24:24). We talk about knowing them "by their fruits", when the fruits that are particularly "theirs" may not become visible for a decade or a generation. We do not discern that the fruits we see may be "carry-overs" from a genuine stock, or else a product of that portion which is true, or even clever simulations.

For a better understanding of how Christians may be led astray, let us point a few facts concerning Satan's work.

1. Satan is not the frightful creature with horns and hoofs that artists portray, but a charming counterfeit god (2 Cor. 4:4) ready to offer beauty and love and religion. He would feign give all that God gives, so long as Christ is not worshipped. His sole aim is to delay Christ's coronation.

2. Deception is his method, the cleverer the better.

3. Hence, his ministers of righteousness, work miracles. Satan espouses many a good cause.

4. God permits them a close proximation to the truth as a test of His people. Deut. 13:3. God has given one infallible guide. In other words, the test of any movement is *doctrinal*. This means an appeal to the intellect.

The members of this group in Korea, mystical as they were, could not appreciate the force of this test. They tended to magnify emotional experiences of a Christ in their hearts above the transcendent Christ who was before all things and by whom all things were made, who, virgin-born, died in our place and rose again for our justification, who sits on the right hand of God, who is coming again to reign. Not that they denied these truths, but that they neglected to give them prominence.

Shyness concerning doctrine is always a serious symptom. Therefore, by this test the movement is found wanting.



Another test, a practical one, also may be applied in this case. The group claimed the gift of prophecy, and hence laid itself liable to the test given in Deut. 18:20-32. If one word fails, the prophet is *ipso facto* exposed; and under Mosaic law that ended debate, and immediate execution followed.

The movement in Korea reported confirmation of many communications; but at least certain prophecies describing a remarkable career for a son to be born to Simeon surely failed, for the infant turned out to be a daughter and died soon after birth. Again, according to God's plain test the movement is found wanting.

Besides these Scripture tests, a comparison with other movements of prominent features, three psychological and four physical, is enlightening.

1. Anti-intellectualism. When Simeon asked of one of the women delivering a message how the messages were communicated to her, she replied, "I put aside the intelligence and take the feeling and speak".

An exact parallel appears in a century-old confession of one who was in the Irving movement: \* "One fact is, the manifest denouncement and debasement of the understanding .....The spirit in us has always striven to put aside the understanding....."

2. Triviality. In common with Montanists, Camisards, Irvingites, Pentecostals, and such movements ancient and modern, their supernaturalism is trivial and haphazard. By special revelation they proclaim it that Sundar Singh has "ascended to heaven", a false re-incarnation will appear in Mongolia, that the true date of Jesus' birth was January 3 and His resurrection April 14. A lady demonstrates divine power by thrusting her arm into a hot stove and drawing it out unhurt, for example. And with it all a poorer grasp of fundamental doctrines of grace and redemption than some of their contemporaries. Altogether too fancy a package for the contents.

If the glorified Christ today were to speak audible words by any chosen prophet, I should

expect them to go far beyond these, to go, indeed, beyond (yet be in concord with) everything recorded in Scripture, and be of such overwhelming value, dealing with broad principles of universal application, and yet peculiarly pertinent to the times and of such urgency, as His ancient words were, that any accompaniment of the supernatural would seem by comparison but natural.

3. Divisiveness. Although the members of this group did not originate proceedings of separation, they pursued a course that made separation inevitable, then considered themselves martyrs, not hesitating to compare the situation with that of Christ and the apostles before Jewry and Rome. They seemed to see no distinction between persecution by a Herod or a Nero and disapproval by devout Christians.

Similarly a former Irvingite alludes to "the spirit of separation, which marks out a line by the reception or rejection of the utterances ....The effect of this is very extraordinary. It casts off, under the name of Babylon, the great mass even of orthodox professors...."

4. Physical phenomena: (a) In one of the last revivals that Simeon held, trembling became very prominent. The following from *Genuine Mediumship* by Swami Vishita, p. 237, † might just as truly have been written of the work in Korea:

"When the spirit-power comes there is manifested a peculiar jerking, twitching, or vibration of the hands and arms, sometimes extending to the whole body."

(b) The trances in the Korean movement were always announced by nervous catches of the breath at intervals over a period of a minute or two.

In like manner a Korean sorceress announces the coming and going of a spirit by a soft whistling sound; and in *Genuine Mediumship*, rapid and irregular breathing is said to follow the entrance of a spirit.

(c) Among some of the members this was

\* Reprinted in *The Dawn*, Feb. 1934, p. 510.

† Quoted in *The Dawn*, Aug. 1935, p. 225.



followed by unconsciousness. This also corresponds to a description in *Genuine Mediumship*, p. 236 :

"If you are likely to become a trance-speaking medium, you will probably experience a sensation....as if you were going to faint ; this may continue until you become entirely unconscious."

(d) In the trance, the phenomena were exactly as stated in *Genuine Mediumship*, p. 239.

"The spirit assumes partial or complete control of the vocal organs of the medium, and the spirit addresses the audience just as if he were using his own vocal organs." The same is true of Korean sorcery, as well.

These many parallels with demonism are too startling to ignore.

I say then, that the movement fails to evidence itself as of God and Simeon was wrong in his endorsement. But this is not to impugn the sincerity of anyone, nor are we concerned with any but Simeon. Simeon allowed himself to see the elements of grace in the movement instead of the small but infinitely important marks God had placed for observing eyes.

But in addition to ill health and the nature of the trial itself, let us remember the two forces that had been operating to make him an easy prey : on the one hand, loss of fellowship with his former colleagues and a fervent welcome with the new group. But for them, where had Simeon gone for a friend in the last days ? So let us forgive him.

Failing in body and hurt at heart, it was like dropping anchor in a sweet haven to enter his new friends' homes. Left behind were all the talk and clash and well-meant exhortation, whistling like winter blasts outside ; and here all was warmth, welcome, fellowship, and prayer around the family hearth.

The group had things in common ; all were

brothers and sisters in an intimate home circle. Everyone felt free and joined in laughter, work, and worship. The family altar was like a revival meeting. Even holy communion, while retaining its sacredness, took on features of a family repast.

In places near and distant many whole-hearted souls, burdened over lifeless conditions about them, heard the news with gladness and came to enjoy the same unstinted hospitality.

Who will begrudge the broken Simeon this last consolation ? It was a pouring out of spikenard for his burial. Was it not just like the great loving heart of God to send, even through a misguided group, creaturely comforts for His servant's last days ? One can but wish there had been a like warm fire crackling cheerfully on Simeon's own hearth stone.

His becoming superintendent of the *Jesus Church* coincided with a further decline in health, and he preached no more. Identified with such a body, there could be no dawn for a genuine Christian. It was the lighting of his evening star. Though but thirty-three, \* Korean count, he was already *Simeon the aged*. Perhaps his work was done and he had received his wish that he might say, "It is finished".

Yet on May 1, 1933 he wrote a friend in the old undaunted spirit :

"My mind is at ease, I sleep well, and every day I lie and rest. Not often in a lifetime is there such a good opportunity. The Lord loves me, keeps me as the apple of His eye, feeds me ; so there must be a day coming when He will drive me forth. As I wait for that day and gather my blood, I shall go at last with a mighty shout. I sha'n't just dry up and blow away, never worry."

\* He was born April 6, 1901.

(To be continued)



# What's Interesting the Korean Church?

Extracts from Korean Church Newspapers and Magazines

Translated by Y. H. KIM

The 25th General Assembly of the Korean Presbyterian Church was held at Kwangju September 11th-19th. About 200 delegates were present. The seeming difficulties involving various problems did not interfere with the general progress of the Assembly. In spite of factionalism and trying problems, the Assembly was adjourned, in good spirit, for another year's fruitful work.

The Third Annual Executive Committee Meeting for the united activities of all Christian Endeavorers of Korean Presbyterian Churches, was held September 9th in the C. L. S. Building. The twenty-three delegates returned to their various work with renewed enthusiasm.

The damage wrought by long drought and severe floods to farm produces, is reported to be more than one billion yen. The rice crop alone faces a decrease of 15 %.

The 25th Annual Conference of the Federal Council of Protestant Evangelical Missions in Korea was held September 19th-21st. During the Conference, the matter of factionalism in Korean Churches was discussed. It was expressed by the Council members of the various denominations that they should feel the responsibility of it too, and that greater efforts than ever before should be made to eliminate this curse which has fallen in the way of the growing Church and all its union enterprises.

The 9th General Assembly of the Presbyterian Woman's Missionary Society was held at Yangimchung Church, Kwangju September 6th-11th. Fifty nine delegates were present. The missionary work in Manchukuo carried on by this Society is really gratifying. The general budget of the coming year shows the figure of yen 2,900. It includes another new missionary, making four workers of the Society all together. A fine fervor of Christian service was manifested.

Dr. Helen K. Kim, Vice-President of Ewha College, sailed for Ceylon, India, on the 15th of September in order to attend the Regional Conference of Y. W. C. A. of the Far Eastern Countries, and other important committee meetings of the world Y. W. C. A. During these meetings there will be a special retreat. These Conferences are scheduled to meet from Oct. 25th-Nov. 5th.

At Wonsan a beautiful Methodist Church of three stories at a total cost of thirty thousand yen, is being constructed where the former Central Wonsan Methodist Church stood. The building is definitely plan-

ned to carry on an ideal Sunday School. It will contain all necessary rooms and equipment for religious education. While the Southern Methodist Mission gave a generous gift, the Church members have been enthusiastic in contributing their own share under the able leadership of Rev. C. N. Weems and Rev. C. K. Chun.

The 13th National Christian Council of Churches met in the C. L. S. Building on September 22nd. Rev. J. S. Ryang was renominated as Chairman of the Council. According to the new constitution, various committees were appointed. Seven delegates were nominated for negotiating with the Presbyterian Churches for their re-entering the Council.

For the Leper Hospital in Deer Island, the Hygiene Section of the Government has been asking for an appropriation in order to increase the present capacity. This was approved by the Financial Bureau, action to be taken immediately. When the improvements are completed next year, the hospital will be able to take care of 1,000 additional lepers, which means that it will have under its care 5,000 patients. This will complete, it is reported, the project on the Island the area of which is inadequate for further enlargement.

A farewell meeting for Miss V. L. Snook, founder of Sungeui Girls' School, was held on September 15th at Whashin Dining Room, Pyengyang. A large group of Christians and non-Christians which well represented churches, schools and her great circle of friends, all of whom appreciate greatly her marvelous educational career, congratulated her on her successful years of service. Appreciative addresses were made. Miss Snook feelingly responded by recalling precious memories of her thirty-seven years in Korea.

The Fifth Farmer's Institute will be held at its headquarters at Shinchon, as in previous years, from November 15th to February 14th under the joint auspices of the Central Y. M. C. A. and Chosen Christian College. The technical training and spiritual influence that those in attendance give to Korean farm life, is far reaching, and the significance of the work is more appreciated as the years go by.

As the year enters the autumn season, nearly every Church in Korea has had a week of revival and evangelistic meetings. It is not possible to report various methods and activities, but one has been quite impressed with the deep sense of reverence and devotion. It is an inspiration to hear the Church bell in a rural district calling farmers returning from their rice field which are ripe to be cut. The Korean autumn is a living prayer for God's beneficence.



## Who's Who among Contributors

We are grateful to a large number of contributors to the "More Missionaries Number". Because of an excess of material we have found it necessary to postpone the third section, viz., "The New Missionary's Life and Work," till next month.

Of the contributors this month for the first section, Rev. T. Stanley Soltau is Chairman of the Executive Committee of the Northern Presbyterian Mission and came to Korea in 1914. The Rev. W. E. Shaw is located in Pyongyang in evangelistic work and has been a member of the Northern Methodist Mission since 1921. Rev. William Scott is in educational work in the United Church of Canada Mission and came to the field in 1914. Miss Margaret I. Hess who arrived in Korea in 1913 is in evangelistic work in Chemulpo as a Northern Methodist.

Of the Korean contributors, the Rev. H. Namkung, Th. D. is a professor in the Presbyterian Theological Seminary in Pyongyang. Y. S. Lee, M. D. is a surgeon in Severance Hospital, Seoul, and one of the best surgeons in all Korea. He is an elder in Korean Presbyterian Church. The Rev. L. George Paik, Ph. D. is Dean of the Literary Department of the Chosen Christian College, Seoul.

Of the parents who are contributors to the second section, Mr. R. O. Reiner is Principal of the Foreign School in Pyongyang and has been a member of the Northern Presbyterian Mission since 1908 as has the Rev. H. W. Lampe, D. D. who is in evangelistic work in Syenchun. Both the Rev. J. V. N. Talmage, D. D. and the Rev. L. T. Newland D. D., are members of the Southern Presbyterian Mission in evangelistic work in Kwangju and came to Korea in 1910 and 1911 respectively. The Rev. M. B. Stokes, D. D. came to Korea in 1907 as a member of the Southern Methodist Mission. He is one of the most successful evangelists among missionaries in Korea. The Rev. B. W. Billings, D. D. has been a member of the Northern Methodist Mission since 1908 and is now President of the Methodist Theological Seminary of Seoul. The Rev. H. E. Blair is in evangelistic work in Taiku and came to Korea in 1904. His daughter Susan, recently married, has just been appointed a missionary to Portuguese East Africa. In these seven families are 41 children. Eleven of the older ones are ministers, missionaries, and theological seminary students.

Mrs. Anna S. Harvey came Korea to in 1917 as a teacher of missionaries' children in Syenchun and three years later joined the Northern Presbyterian Mission since which time she has been in evangelistic work in Chairyung. She is due to retire in January, 1937, and coming out late in life, has done a remarkable piece of work. In addition to constant itineration

in holding country Bible classes for women, she has had charge of this central Bible class of 1600 women and is Principal of a Women's Bible Institute of over 300 women which is the largest in Korea and probably one of the largest in the world on the mission field.

Each month during the year we have introduced Y. H. Kim, Ph. D., Librarian of Ewha College for Women, Rev. V. W. Peters of the Southern Methodist Mission, and Mr. Hugh Miller of the Foreign Bible Society.

The Editor who writes the "Appreciation" of the life and character of Mrs. O. R. Avison, came to Korea in 1908 as a member of the Northern Presbyterian Mission. His main assignment is evangelistic work in Seoul and particularly in the Kyungkui province.

Rev. A. A. Pieters came to Korea as a colporteur in 1895; after a short term as a missionary in the Philippines, he joined the Northern Presbyterian Mission in Korea in 1904. His main assignment is literary work.

## Notes and Personals

### Southern Methodist Mission

#### *Returned from U. S. A.*

Dr. and Mrs. E. W. Anderson, Seoul  
Miss Rebecca Gardine, Seoul  
Miss Ann Wallis, Evangelistic Center, Senul.  
Miss R. M. Lowder, Songdo,  
Miss C. Howard, Songdo,  
Miss K. Cooper, Wonsan

#### *Out for one year*

Miss McMullin (niece of Miss Wagner), Songdo  
Mrs. H. H. Boehning has been ill in the Severance Hospital, Seoul, for some weeks.

#### *Visitor*

Rev. A. W. Wasson, D. D., Secretary of the Foreign Missions Board. Dr. Wasson was a missionary in Korea for many years.  
Dr. Wasson is accompanied by Mrs. Wasson

### United Church of Canada Mission

#### *Returned from furlough*

Rev. and Mrs. D. A. Macdonald, Hamheung.  
Miss Maude McKinnon, Wonsan  
Mrs. G. F. Bruce and children, Lungchingtsun

### Australian Presbyterian Mission

#### *Left on furlough*

Miss E. T. Edgar, Chinju

### Northern Presbyterian Mission

#### *Left for U. S. A.*

Dr. and Mrs. W. H. Chisholm on health leave,  
Miss Ingerson, accompanying Mrs. Chisholm  
Miss V. L. Snook (retired)

#### *Returned from furlough*

Miss B. I. Stevens, Syenchun

#### *Resigned*

Rev. and Mrs. F. E. Hamilton, Pyongyang

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